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FROM WASHINGTON.

Another Presidential Interview.

ADDRESS OF THE COMMITTEE OF THE VIRGINIA ASSEMBLY.

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ANOTHER PRESIDENTIAL INTERVIEW.

Visit of the Committee of the Virginia Assembly—Address of the Committee and Reply of the President.

WASHINGTON, Feb. 10—This afternoon, a committee from the Senate and House of Delegates of the State of Virginia called upon the President, for the purpose of presenting him with the resolutions adopted by the General Assembly of Virginia.

The following named gentlemen constituted the Committee: Messrs. Lewis, of Botetourt; Dey and Dayton, Carter, from the House of Delegates, and Messrs. Ruffin, of Mecklenburg, Latane, A. G. Pendleton and Wm. T. Joyces, from the Senate. Mr. Lewis, of Botetourt, in a very elegant and appropriate address, presented the resolutions, which are as follows:

Resolved, fully recognizing the constitutional rights of the President, and the duty of the Legislature of Virginia to respect and support the exercise of those rights, and to cherish and cultivate the most friendly relations with the President, and their representatives in the National congress, with the sincere and earnest desire that the great nation may soon be restored to the blessings of peace, and the fraternal relations of the States be established on the basis of the Constitution of the country, the sentiments and the principles embodied in that charter of the Government.

The preservation of the Union has been from several causes and public the one of my cardinal views. At the very inception of this rebellion, I set my face against the doctrine of the secession of States. (No my, while this allusion to the purpose of bringing my principles which I have always held, may be regarded as of an animal and unpleasant character, I believe it is due to the cause of truth and you have most unmistakably indicated, that the duty and propriety of my stating the rights of all people were to be found in the Union. Upon this constitutional ground I appealed to the people, when every mode by which the Union of the States could be preserved, after the rebellion had commenced, was exhausted, and I was called upon to do my duty in the crisis, and I was called upon to do my duty in the crisis, and I was called upon to do my duty in the crisis

A CATHOLIC CHURCH.

The Church is a church universal, which shall be adapted to the spiritual wants of all classes of minds, and shall receive the assent of every grade and condition of man, has been the long and fervent aspiration of Christendom. The Church of Rome has sought to be the catholic or church of the whole, by prescribing an unvarying creed, and an unvarying ritual of overweening, and commanding the world by virtue of an assumed infallibility to conform to its prescription.

The Protestant churches submit their claims to the judgment and reason of mankind, but each of the denominations still asserts its exclusive right to its favor on its merits, and accordingly attempts, with the aid of other denominations, not to their better adaptation to the religious wants of society, but to their better fitness from the one true model. Indeed, the faith that of necessity there must be some one type of Christianity, which is superior *per se* to all others, not only in the minds of those of minds which adopts it, but for all which it is, seems very largely to pervade the Christian churches. On the contrary, that the human mind is so limited and the range of subjects truth so broad, that not only no individual, but no synthesis of minds, can be adapted to the wants of all—that therefore each denomination presents some type or phase of religious truth in a higher and more acceptable and useful manner to minds of a certain class than any other, and that hence no the denomination of Christians can sensibly claim, even to itself, to be the Catholic or universal, is the fact that all denominations must be included in every Christian idea of the church universal—this idea has but a limited acceptance, and is still more limited application. This arises from the difficulty of allowing one to admit practically that which he knows to be the limited range of his own intellect and his affections. For it is obvious that if Christ's church, and the truth to be handled in variety and extent, no one man can fully comprehend either, and what no man can fully comprehend, and what no man can fully comprehend, and what no man can fully comprehend, and no aggregation of men can more than approximately arrive at. A denomination of Christians, therefore, is a body of men, and of men with human imperfection, and clothed with human fallibility of error, and with well and more faithful conception of that which they believe and perceive to be the Catholic, or universal, or perfect truth, yet it is opposed by any class of imperfect beings, and is presented with religious truth instead of being dogmatically regarded as perfect, can only be held by any one class of minds, and accordingly the institutions of the human intellect, as a view of the field from one particular standpoint. Its correctness is in no way militates against the correctness of any other view of the same. Each scape taken from a different standpoint. If a thousand artists were each to take a view of a single object, no two would be alike, and each would be correct, and each would present a different picture, because each paints the same general scene from a different standpoint. Why should we be reluctant to admit the same to be true of the spiritual Mt. Sinai and Mt. Zion?

If so, we may see as plainly as exactly the relative position of Christians, and from at the same moment of time, yet all may see and see blind do see the natural world, and are adapted by the one creative soul of wisdom and beauty adapted to the wants of many there not to the one essential unity in the infinite variety of the views which men and denominations have of the more obscure, more diversified and more intellectual spheres of religious truth? Indeed, why can we not admit that diversity is as virtue in religion as in nature, and that it is as necessary spots, there may be necessary to express it all its diversity of forms the divine idea of a flower, why may not the same number of sects be but approximately adapted to express the infinitely more exalted and extended truth of God.

If religious sects may be regarded therefore as phases or types of religious development, each expressing some feature of excellence not shared by another, or adapting itself to some class of minds not reached by all others, we have a basis upon which to construct the Catholic Church or Church Universal.

For the above theory admits that all men, in seeking and forming diverse religious sects sincerely seek those which will the light they already have minister to their wants, and their own religious nature. The truth thus makes itself all things to all men, hoping by all means to gain some.

If we take the Methodist denomination, we find it a class form of the Christian church, and the sense of religious truth so broad, that not only no individual, but no synthesis of minds, can fully adapt the wants of all—the Methodist Church, which is the Church of the Methodists, and which the wants of it—the Methodist Church accommodates possible some type or phase of religious truth in a higher and more acceptable and useful manner to minds of a certain class than any other, and that hence no the denomination of Christians can sensibly claim, even to itself, to be the Catholic or universal, yet it is the Catholic or universal, yet it is the Catholic or universal, yet it is the type that the Pastine theology as to represent the Christian inspiration to a purer life, while a Channing and his followers prove pure in the very spirit to be found in the Church of Christ, and yet, which deny that all these may not be, though apparently inconsistent, yet parts of a comprehensive whole or truth, which will dawn and and receive recognition in the Church Universal? And if Christian truth is not a little symmetry which can be fully comprehended in a short class, but something universal and infinite, "which Faith sees on only grasp detached and ever-only conflicting portions, and only comprehend in the aggregate of the whole, and if all denominational divisions arise from these limitations of man's powers, it will be evident that the Church of Christ is a denomination, but a comprehensive aggregation of all the denominations, and what no man can fully comprehend, and what no man can fully comprehend, and no aggregation of men can more than approximately arrive at. A denomination of Christians, therefore, is a body of men, and of men with human imperfection, and clothed with human fallibility of error, and with well and more faithful conception of that which

COFFEE SETTLER!
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MOWING AND REAPING
MACHINE
AMES AND SICKLES.

Bugs, Tops and Vents.

Special Notices.

FINANCIAL AND COMMERCIAL.

THE CITY.

THE QUINCY HORTICULTURAL SOCIETY.—Dudley & Parrott's new store room, 115 and 117 Clark street, last evening, was well attended.

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A MEETING of the Committee of the Chicago Chapter of the Sanitary Commission, to arrange for a dining saloon at Camp Douglas, will be held at 4 o'clock this afternoon, at the Tribune building, in the office of Rodney Perry, President. A full attendance is requested.

GOVERNOR WILLIAM C. LARRABEE, of Indiana, will deliver a lecture before the Y. M. C. A. on the evening of the 22d inst., subject to be announced hereafter. Tickets for the lecture, which will be given in Plymo Church, will be ready for sale on Monday, and may be obtained at the Rooms of the Association, 115 Clark street.

DRESSING SALOON.—Mrs. E. C. Hatch, recently of the Grand Pacific Hotel, has opened a dressing saloon at No. 115 Clark street, in the Quincy Horticultural Hall. In deference to the prejudices of her old patrons, she will re-open on Monday, April 2, and, if she believes will be received as formerly, and treated with good faith.

DRESSING SALOON.—Mrs. E. C. Hatch, recently of the Grand Pacific Hotel, has opened a dressing saloon at No. 115 Clark street